the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

OCTOBER 21, 1959

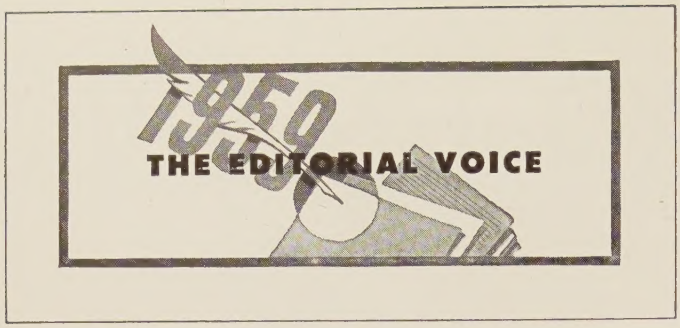
S C. WILLIAMS

JEFFERSON MEMORIAL, WASHINGTON, D. C.

In this issue

BONAR—THE VOICE FROM GALILEE . . . By Ruth E. Marsden

HINDRANCES TO FOREIGN MISSIONS . . . . By Dale Crowley, Jr.



SUBSTITUTES FOR DISCIPLESHIP

In the New Testament salvation and discipleship are so closely related as to be indivisible. They are not identical, but as with Siamese twins they are joined by a tie which can be severed only at the price of death.

Yet they *are* being severed in evangelical circles today. In the working creed of the average Christian salvation is held to be immediate and automatic, while discipleship is thought to be something optional which the Christian may delay indefinitely or never accept at all.

It is not uncommon to hear Christian workers urging seekers to accept Christ now and leave moral and social questions to be decided later. The notion is that obedience and discipleship are unrelated to salvation. We may be saved by believing a historic fact about Jesus Christ (that He died for our sins and rose again) and applying this to our personal situation. The whole Biblical concept of Lordship and obedience is completely absent from the mind of the seeker. He needs help, and Christ is the very one, even the only one, who can furnish it, so he "takes" Him as his personal Saviour. The idea of His Lordship is completely ignored.

The absence of the concept of discipleship from present-day Christianity leaves a vacuum which we instinctively try to fill with one or another substitute. I name a few.

I

Pietism. By this I mean an enjoyable feeling of affection for the person of our Lord which is valued for itself and is wholly unrelated to cross-bearing or the keeping of the commandments of Christ.

It is entirely possible to feel for Jesus an ardent love which is not of the Holy Spirit. Witness the love for the Virgin felt by certain devout souls, a love which in the very nature of things must be purely subjective. The heart is adept at emotional tricks and is entirely capable of falling in love with imaginary objects or romantic religious ideas.

In the confused world of romance young persons are constantly inquiring how they can tell when they are "in love." They are afraid they may mistake some other sensation for true love and are seeking some trustworthy criterion by which they can judge the quality of their latest emotional fever. Their confusion of course arises from the erroneous notion that love is an enjoyable inward passion, without intellectual or volitional qualities and carrying with it no moral obligations.

Our Lord gave us a rule by which we can test our love for Him: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . If a man love me, he will keep my words. . . . He that loveth me not keepeth not my sayings" (John 14:21-24).

These words are too plain to need much interpreting. Proof of love for Christ is simply removed altogether from the realm of the feelings and placed in the realm of practical obedience. I think the rest of the New Testament is in full accord with this.

II

Another substitute for discipleship is *literalism.* Our Lord referred to this when He reproached the Pharisees for their habit of tithing mint and anise and cumin while at the same time omitting the weightier matters of the Law such as justice, mercy and faith. Literalism manifests itself among us in many ways, but it can always be identified in that it lives by the letter of the Word while ignoring its spirit. It habitually fails to apprehend the inward meaning of Christ's words, and contents itself with external compliance with the text. If Christ commands baptism, for instance, it finds fulfillment in the act of water baptism, but the radical meaning of the act as explained in Romans 6 is completely overlooked. It reads the Scriptures regularly, contributes consistently to religious work, attends church every Sunday and otherwise carries on the common duties of a Christian; and for this it is to be commended. Its tragic breakdown is its failure to comprehend the Lordship of Christ, the believer's discipleship, separation from the world and the crucifixion of the natural man.

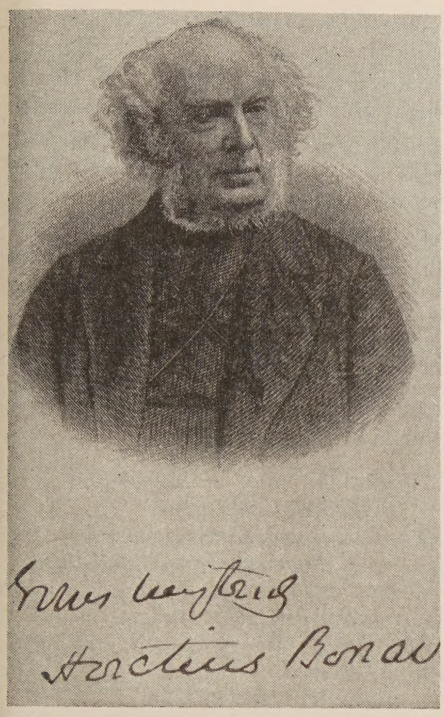
Literalism attempts to build a holy temple upon the sandy foundation of the religious self. It will suffer, sacrifice and labor, but it will not die. It is Adam at his pious best, but it has never denied self to take up the cross and follow Christ.

III

Another substitute for discipleship I would mention (though these do not exhaust the list) is *zealous religious activity.*

Working for Christ has today been accepted as the ultimate test of godliness among all but a few evangelical Christians. Christ has become a project to be promoted or a cause to be served instead of a Lord to be obeyed. Thousands of mistaken persons seek to do for Christ whatever their fancy suggests should be done, and in whatever way they think best. The *what* and the *how* of Christian service can only originate in the sovereign will of our Lord, but the busy beavers among us ignore this fact and think up their own schemes. The result is an army of men who run without being sent and speak without being commanded.

To avoid the snare of unauthorized substitution I recommend a careful and prayerful study of the Lordship of Christ and the discipleship of the believer.



Horatius Bonar

Bonar—The Voice from Galilee

A zealous evangelist . . . lover of men and a faithful teacher . . . a tender father . . . and above all a worshiper of God

By RUTH E. MARSDEN

WHEN God needed a man He called Timothy. Before Timothy could be found, there was a Lois and a Eunice. Back two generations for a sainted grandmother and a godly mother God searched. Then He could trust the man He found with the glorious, glad and great tidings of the gospel.

So when God needed a man to produce the great hymnody of Scotland he found Horatius Bonar. Born in Edinburgh (1808), his ancestors were clergymen of the Church of Scotland, whose services represented three hundred and sixty-four years of ministry. To them the young man expressed his gratitude in a brief stanza:

"I thank Thee for a holy ancestry,
I bless Thee for a godly parentage;
For seeds of truth and light and purity
Sown in this heart from childhood's earliest age."

He was one of three brothers, John, Horatius and Andrew, all eminent preachers. Horatius' fame abides because of his hymns.

He was a friend of Dr. Chalmers and of the saintly McCheyne. Always a man of prayer, he threw himself heart and soul into revival meetings under the preaching of McCheyne. After the disruption due to controversy in the "old Kirk," Dr. Bonar went with the free church and was a pastor for more than twenty years in this evangelical movement, "preaching with unabated power." He lived to be eighty-one years old.

Next to Watts and Wesley, Bonar is the most popular of hymn writers "if we are to judge by the number of hymns of each in various collections."[1] About one hundred are in common use. Many of his hymns were written on railway journeys, jotted down as they occurred to him. He could not tell on what dates they were written. His hymns are great, in spite of some imperfections and weaknesses.

Breed says of his hymns: "There is such uniformity of merit in Dr. Bonar's hymns that we cannot select one before all others and say, 'This is the best.'" Bailey calls Dr. Bonar "the greatest of Scottish hymn writers."[2]

His early hymns were written for children and to be sung in Sunday school. He did not introduce his hymns to adult congregations until late in life; then two of his official members strode out of the church.

A graduate of the University of Edinburgh, he was always an enthusiastic Bible student. As a student-assistant in a Leith mission church, he wrote, "Go, Labour On," which should be in every hymnal.

"Go, labour on! spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?"

Between 1857 and 1866 he pub-

[1] *The History and Use of Hymns,* Breed, p. 222; [2] *The Gospel in Hymns,* p. 451; [3] *The Hymn,* p. 101, October, 1958, The Hymn Society of America, New York.

Calm Me, My God

Calm me, my God, and keep me calm,
While these hot breezes blow;
Be like the night dew's cooling balm
Upon earth's fevered brow.

Calm me, my God, and keep me calm,
Soft resting on Thy breast;
Soothe me with holy hymn and psalm,
And bid my spirit rest.

Yes, keep me calm, though loud and rude
The sounds my ear that greet,
Calm in the closet's solitude,
Calm in the bustling street.

Calm in the hour of buoyant health,
Calm in my hour of pain,
Calm in my poverty or wealth,
Calm in my loss or gain.

Calm 'mid the restless heaving throng,
Who do not know Thy name;
Calm in the sufferance of wrong,
Like Him who bore my shame.

Calm as the ray of sun or star
Which storms assail in vain;
Moving unruffled through earth's war,
The eternal calm to gain.

—HORATIUS BONAR.

lished three series of "Hymns of Faith and Hope." It was characteristic of the man that he disliked publicity and counted the honors of man an empty thing.

Of his zeal as an evangelist he wrote in his autobiography concerning his preaching, "The keynote which I struck was 'Ye must be born again.' And that message found its way into many hearts."[3] No doubt will ever be in the mind of the reader that Dr. Bonar was a truly born-again Christian. Such hymns as the well-known expression of penitence, "I Lay My Sins on Jesus," give proof of the fact; also the familiar lines:

"Not what these hands have done
Can save this guilty soul;
Not what this toiling flesh has borne
Can make this spirit whole.

"Thy work alone, O Christ,
Can ease this weight of sin;
Thy blood alone, O Lamb of God,
Can give me peace within."

In "Light and Truth," a treatise on the Revelation of John, Dr. Bonar says, "Next in tenderness to the tears shed over Jerusalem by the Son of God in the days of His flesh is this outflow of disappointed love over the estrangement of Ephesus given vent to upon His throne above. It . . . would have been tears anywhere else than in the heaven of heavens. It is the language of wounded friendship . . . the loss of half a heart. The ocean does not miss the exhaled drop, nor the forest the faded leaf, nor the sun one wandering ray. Why then should He who is King of kings and Lord of lords care so much about the waning love of Ephesus?"

In this tender yearning after the souls of men he wrote the well-known gospel hymn, "I Was a Wandering Sheep."

"I was a wandering sheep,
I did not love the fold,
I did not love my Shepherd's voice,
I would not be controlled. . . ."

"Did the coldness begin on My side or on thine? . . . And what or whom hast thou substituted? Hast thy power of loving ceased? Or is there some second love that has usurped the place of the first? . . . Is it pleasure? Is it literature or science? Thou hast lost thy first love! And what hast thou gained by leaving?"

The wandering sheep returns and finds a welcome in the Shepherd's tenderness. It is a "Voice from Galilee" that calls the sinner to repentance and to restoration.

In a hymn written originally for children we find one of Dr. Bonar's best-known gospel lyrics: "I Heard the Voice of Jesus Say." Especially is this effective with the tune *Vox Dilecti,* which pictures the sinner weary and worn and sad in music of minor mode. Then the major mode describes the rejoicing. The text has been translated into more than sixty languages.

This present age is an age when the gospel song is prevalent. Where can one find more gospel than in the hymn mentioned?

"I heard the voice of Jesus say,
'Behold, I freely give
The living water; thirsty one,
Stoop down, and drink, and live!'
I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him."

Bonar's home life was saddened by the death of five children. His acceptance of the consolation in Christ is probably best expressed in the lines of the hymn, "Thy Way, Not Mine, O Lord."

A precious doctrine to him was the imminent return of the Lord.

(Continued on page 14)

By Dr. Harry L. Turner

A Magazine for the Spiritually Hungry

Annual Subscription Campaign—October 18 through November 29

I have occasion to see and read many religious magazines. Of all of these I know of only one that is distinctly for "hungry" men—The Alliance Witness.

As a young student preparing for ministry in the Church of Jesus Christ, I was hungry, intensely hungry, for God. I was a born-again Christian, but little more than that. How I yearned after the things of God! On the college library table one day I noticed a new religious periodical, The Alliance Weekly. Avidly I devoured the articles by A. B. Simpson and others. Here was food I so needed. My life and ministry for Jesus Christ took on new meaning that persists to this day.

On one of our mission fields I visited a Christian and Missionary Alliance book depository. On the showcase in the front of the store I saw several copies of The Alliance Witness. You can pick them out readily by their distinguished, attractive covers. "Do you leave these lying around so carelessly?" I asked. The reply was, "We do," and they told me why. Certain learned gentlemen, leaders in the Roman Catholic Church in that land, come in each month, ostensibly to buy small, insignificant articles. Actually it is to read The Alliance Witness. They are hungry men. They dare not have the magazine mailed to their address. But hungry men find a way.

To sow beside all waters is a privilege indeed. One, five, twenty gift subscriptions to friends, relatives, ministers and other Christian workers will find some hungry men who will thank us in eternity for the cup of cold water in the name of the Lord Jesus Christ.

VOLUME 94 NUMBER 21

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(FORMERLY THE ALLIANCE WEEKLY)

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Second-Class Postage Paid at Harrisburg, Pa.
Published biweekly by Christian Publications, Inc.
Subscriptions: United States and Canada, $2.00; Foreign, $2.75. Address correspondence on editorial matters to The Alliance Witness, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.
When requesting change of address kindly give both old and new address to insure proper mailing. *(Printed in U. S. A.)*

Love in action, reasons Mr. Crowley, is the missionary's greatest aid, the solution to every problem and the way to overcome—

Hindrances to Foreign Missions

By DALE CROWLEY, JR.

Missionary to Japan

WHAT are the underlying problems of Christian missions, and how can we solve them?"

In an attempt to answer this question we must keep in mind that the problems of Christian missions cannot be separated from the problems of the individuals who engage in them, and that the circumstances under which missionaries labor are as varied as the languages and nations of our world. However, because people are basically the same everywhere, and because our message and objective remain the same no matter where we go, our problems will be very much alike on all fields.

The underlying problems of Christian missions may be simplified into one word—*differences.* We go to a foreign field to engage in the mission our Lord and Saviour has commanded, and immediately we realize that our looks are different, our language is different, our culture is different, and most serious of all, our ways of thinking are different. I am convinced that these inevitable differences and their psychological effect on the missionary provide the fuel for the enemy, the occasions for the manifestation of our flesh; they result consequently in myriads of problems in every area of activity and sometimes threaten to stop all progress completely. How are these problems to be met?

I do not mean to underestimate the value of prayer and faith, and my conclusion may appear to be an oversimplification, but I believe the answer is *love*—practical love, not in word or in tongue, but in deed and in truth.

It is easy to *say* that we love the heathen in our farewell message to our home church. Within a few days after arriving on the field it may be easy to learn simple phrases to *tell* the people in their own language that God loves them. This is good, but this spoken love will not break down the barriers of differences; it alone is not the answer to the problems of Christian missions. But love in *action,* love in deed, love proved through unmistakable conduct—this is the love, together with the love of the heart and lip, that will be the solution to every problem of Christian missions. Let us apply this kind of love to our specific problems of difference already mentioned.

Difference of looks. Because we look different people may stare at us, snicker and laugh, and this may tend to prevent intimate association. Consequently we may seek to withdraw ourselves from constant contact with the people into some kind of secluded activity. But love in action will not allow us to be easily provoked when we are thought of as strange or odd. We will seek by long-suffering and kindness to demonstrate to the people that we are so genuinely interested in them that we do not care that we appear odd to them. We know that for the gospel's sake we must never lose constant and intimate contact with the people, and must as far as possible become a part of the society of the community. This requires love in action.

Difference of language. Because our language is different we cannot communicate our simplest everyday thoughts, much less the message of our heart. It is easy to get discouraged. There are misunderstandings. There is the temptation to surrender to the problem of communication, take the easier course of learning just enough to get around and hiring interpreters for the rest. Language learning for the missionary is not just a mental task; it is also a spiritual exercise—the love in action that we are considering. The tremendous problem of making ourselves understood can be met only by hours, days, weeks and months of dedicated language study, being constrained by the practical love of Christ. As the language is mastered scores of problems vanish one by one. Even unregenerate people will love and appreciate us when they see that we have worked hard to learn to talk with them intelligibly in their own tongue.

To be sure, the love of God in word can be easily expressed through interpreters, recordings, etc., but the love of God in deed finds expression in diligent language study, which alone will meet this particular problem of Christian missions.

Difference of culture. Because our culture is different we are always comparing our good ways with the bad ways of the people, and these comparisons, voiced or unvoiced, give rise to serious problems and hindrances to the spread of the Word. Because our culture is different the people to whom we have come to minister find it difficult to become intimate with us, the few individuals in the community who are so unlike themselves. The converse is true also. Because our cultural background is different we are tempted to create our own little island of American culture in the foreign field, live our own lives and have contact

with the people only in the areas of the gospel. But is this really the gospel of love? Is this really the love of the truth? In a measure, yes, but when we are honest with ourselves we know it is miserably incomplete. But the psychological pressure of cultural difference is strong.

We have great respect for those missionaries of the past who "went native," for the reason, we are convinced, was love—not only of lip but also of action. Whether or not we ourselves advocate "going native," we must be possessed (if we would see abiding fruit) by the love that is practical. Any aspect or attitude of our culture or any modern convenience which builds up barriers, destroys contact with the people and hinders the multiplication of the Word is wrong and must be eliminated.

Our Western culture has been influenced tremendously by science, machines and laborsaving gadgets of all descriptions. When we arrive on the field we feel quite lost without it all. Soon we find ourselves trying to fit our lives into the same twentieth-century American pattern we knew back home and our work into the same religious pattern.

All of us on the foreign fields of the world thank God for those advances of our culture which have speeded the transportation and communication of His eternal Word to the ends of the earth. But undoubtedly some of our greatest problems arise out of our tendency to transfer wholesale our American culture to the foreign field and expect it to produce results. We may well use sound trucks, records, recorders, motion pictures, etc., for the glory of God, but we make a great mistake if we attempt to produce spiritual results by carrying around and operating such machines. We use many laborsaving devices on the foreign field, and thank God for them, but it is painful to remember that the pioneers of Christian missions accomplished astounding things for God in hostile environments without the aid of any such devices. They did it by *love in action.*

Love is the answer to cultural differences—love in action. The example of Christ is the great leveler of cultural differences. Christ made Himself of no reputation. He became like one of us. He entered into and experienced the culture of the human race. He set an example on the use of this world for the sake of the kingdom of God that any missionary and native Christian can follow together. We must love the people so much that we will be willing to pay any price in order to be able to say to them honestly, "Follow me as I follow Christ." This will demand that we forego much of our own culture, adopt much of theirs, show great discretion in the use of modern equipment, adapt our evangelism and teaching to means at their disposal. Through this kind of love cultural differences are broken down and advances are gained for the church of our Lord Jesus Christ.

Difference in ways of thinking. Because our ways of thinking are different we soon find that we face almost insurmountable problems of logic and reasoning, of preaching and teaching God's Word. To a great extent people's thinking habits are influenced by their attitude toward "god" or "the gods." So this becomes clearly the most serious difference we encounter, and involves discussion beyond the scope of this article. Suffice it to say that the conscience and mind of Christian missions, cleansed by the blood of Christ and enlightened by His Spirit, come to grips with imaginations, thoughts, philosophies and religions that are obviously at enmity with God.

The weakness of the flesh dictates that we settle for a superficial ministry and "let the Spirit teach the deeper things." But love—only love in action—praying for the people, praying with the people, mingling with them daily, studying their religion, mastering their patterns of thought, patiently reasoning with them, and beseeching them to be reconciled to God—this is the love in action, mixed with faith in the power of God, that will break down the barriers of antagonistic thought, bringing every thought to obedience to Christ. This love will also constrain us to be good teachers, leaving behind all the ministerial professionalism we might have learned, guarding against all inconsistencies between teaching and practice, and by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

The life laid down is by far the greatest expression of love in Christian missions and the answer to every problem. "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren."

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QUOTES FROM OUR CONTEMPORARIES

William Culbertson, in *Moody Monthly,* offers a deeper reason why so few Christians are effective soul-winners:

"No doubt there are many reasons why so many Christians fail to witness. . . . There is little use in learning the how of witnessing, of praying for boldness or a burden or even of going through the motions of speaking to others about the Lord unless we have seen and experienced at least a little of the glory of heaven and the majesty of Christ. Is it because we do not really know Him that our witnessing falls so short?"

Says Hyman J. Appelman in the Jewish Christian publication, *Salvation:*

"God's redemptive purpose is for all men everywhere. It is for the Jew, just as much, just as liberally, just as devotedly, as for the Gentile. Any less program would be unworthy of Deity. . . . Christian communities of the world must know that they cannot go on without striving with all that they are and have to win the Jew to Jesus Christ."

Fairgoers See Something New

By REV. WILLARD D. CRUNKILTON

THERE was a different kind of booth at the Chemung County Fair, at Horseheads, N. Y., this summer.

Announced as a "Religious Cultural Exhibit," the Christian and Missionary Alliance Church of Elmira had planned a well-set-up exhibit in a tent erected for the purpose. Here the Alliance was well presented and represented by its literature, films and personalities. The brainchild of the Elmira pastor, Rev. Howell R. Graf, the exhibit was well received, so much so that plans are being considered for a more extensive effort next year.

A great many fair-weary people paused to rest and get a different slant on the exhibits as they found a strong and appealing Christian message presented vividly to them. Informed and friendly believers were at hand, ready to answer questions and spark fresh interest.

How were these people attracted by this unworldly exhibit? Well, several workers (some of them missionaries in costume) stood outside the door of the tent with copies of THE ALLIANCE WITNESS. There were also large missionary pictures posted outside the tent to draw attention. A majority of the viewers showed interest and only a few seemed disappointed when they found that the gospel was the center of the exhibit.

Many were made acquainted with The Christian and Missionary Alliance. Literature accepted by those stopping in included two thousand copies of THE ALLIANCE WITNESS, the same number of tracts on personal salvation, a like number of the booklet, "What Is The Christian and Missionary Alliance?", five thousand missionary booklets, plus several thousand Sunday school take-home papers and similar material.

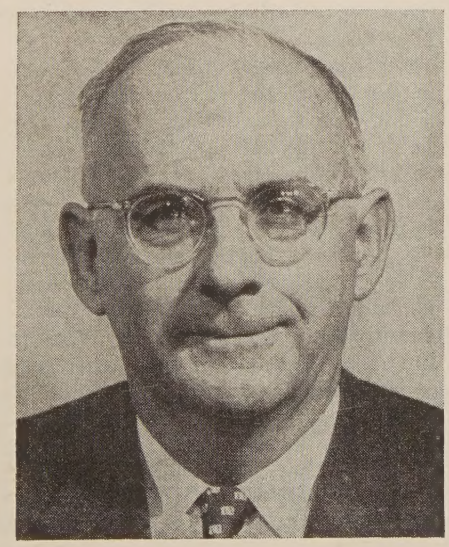
An intimate view of foreign missions, as seen through the eyes of The Christian and Missionary Alliance, was afforded by the showing of the missionary film, "Shadow of Shangri-La."

Gains from this unusual week were many, among them being new friends for the Alliance. There was also opportunity provided for witnessing to a large number concerning the varied phases of the Christian life. More than one thousand persons saw the film of missionary life in "Shangri-La" and this is certain to have a powerful missionary impact. At least two thousand announcements were handed to interested persons regarding forthcoming missionary conventions in eleven Alliance churches in the area. The effect of this effort is heightened by the fact the folders were given to persons not previously acquainted with The Christian and Missionary Alliance.

Since 50,000 people flowed past the tent in the six days of the campaign, it was not possible to spend much time in selling books, though some were disposed of. However, each copy of THE ALLIANCE WITNESS contained a subscription blank.

The booth was manned by helpful people from the Elmira church, and presided over by Miss Ilah Graf, daughter of the pastor. Problems there were, including oppressive heat for three days, and also excessive light which hindered the showing of the film.

Rev. H. R. Graf, Elmira pastor



Plans have been made, engineered to take advantage of lessons learned this year, looking forward to a future and greater exhibit. For instance, they plan to continue THE ALLIANCE WITNESS as the backbone of their literary giveaway program. Then, too, there will be something more for the smaller children. They hope to use plastic packets next year, which will include a tract, the booklet, "What Is The Christian and Missionary Alliance?", descriptive missionary literature and a note on the fall missionary conventions in the area.

Next time, too, there will be an extensive curio exhibit with all items properly marked. According to Mr. Graf, they plan to route the people through aisles, place personnel at strategic locations to disseminate correct information, distribute literature to persons only *after* they have viewed the exhibit and understand that this is the work of a distinctive missionary society. It is hoped that a plan to use slides and tapes, or a missionary film, for continuous showing can be developed. Personnel from Bible schools, returned missionaries, and informed ladies from women's missionary societies will be asked to help.

This was a noble venture, worthy of being attempted elsewhere by other groups. The cost totaled $207, which was borne by the local Elmira church by a special offering. Workers refused proffered offerings in the tent.

Others actively assisting besides Mr. Graf, his daughter and members of the church, included Rev. William Cutts, missionary to Wissel Lakes, New Guinea, and Mr. Victor Oliver, a recent graduate of the Canadian Bible College and an accredited missionary candidate.

Mr. Graf would like to hear of others who plan such a venture and would welcome correspondence from other pastors who might have opportunity for such a ministry as this.

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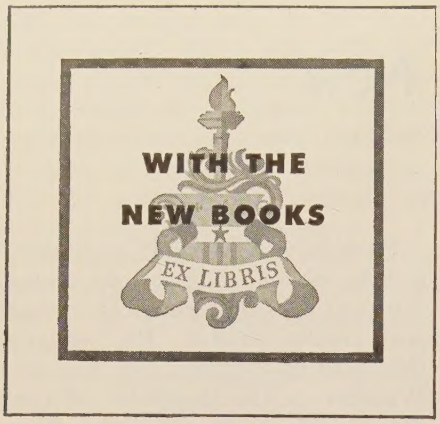

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What Every Missionary Should Know

Facing the Field, by T. Stanley Soltau. Baker Book House, Grand Rapids, Mich. 135 pages, $2.00.

This book about the foreign missionary and his problems is written by one who has been through the experiences of missionary work in the Far East over a period of twenty-five years.

While it is unfortunate that such a book has to be written, it is nevertheless true that the material in it is too often either forgotten or ignored. It is a handbook that could well be in the possession of every new missionary, for despite all that is preached, written and taught to prospective missionaries many do not seem to realize how much greater is the potential of service if some of these basic laws are obeyed.

The chapter on language is so simple that one has to agree with each idea, yet we see missionaries who have not really mastered the language of their adopted country. The chapters on customs, cultures and religions emphasize again that missionaries are not to Westernize other peoples but to evangelize them. The chapters dealing with the missionary's relationships to the people, to officials, national Christians, fellow missionaries and to his board are all filled with food for thought. The book closes with chapters on the missionary himself, challenging to a life of consecration without which no effective service is possible.

All prospective missionaries should read, reread, study and digest the book. Perhaps one might even dare to suggest that experienced missionaries could profit from it.—W. F. SMALLEY.

Beyond Conformity, by W. Curry Mavis. Light and Life Press (1958), Winona Lake, Ind. 160 pages, $2.75.

The author has already made a notable contribution in his book, *Advancing the Smaller Local Church.*

Beyond Conformity is a penetrating analysis of the status of evangelical Christianity. "It contrasts evangelical Christianity, with its emphasis on inner transformation, with secularized religion. It looks more specifically at the evangelical concepts of Christian experience, Christian objectives, and principles and methods of advancing the Kingdom of God."

The real thesis of the book is that we need better religion rather than more religion. It is with this in mind that Dr. Mavis analyzes the current trends and calls for a return to a faith that includes depth and reality and which is free from the superficiality which is everywhere present in so-called Christian circles. There must be the effective working of the Christian message in transforming the lives of believers. The cheapness of present-day evangelism is expressed in this quotation: "Many spiritually-minded laymen realize the spiritual paucity of many of the evangelistic appeals. One prominent church member said ironically, 'The pew never had it so good—the gospel offered on the easiest terms imaginable.' "

Here is a plea for a return to "an evangelism of depth." Too often conversion is equated with a psychological experience. Mavis should inspire us to get back to some old-fashioned principles in which we do not take our religion lightly or conform to the world around us.—GILBERT H. JOHNSON.

Principles of Christian Ethics, by C. B. Eavey. Zondervan Publishing House (1958), Grand Rapids, Mich. 283 pages, $3.95.

Dr. Eavey has also written *The Art of Effective Teaching, Principles of Teaching for Christian Teachers* and other books.

According to the author, "Ethics can be defined as the science of the end of life—the science that inquires into the meaning and purpose of life." Christian ethics, however, has its source and principles in Christ and in one's right relation to Christ. Throughout this book Dr. Eavey sharply differentiates between general ethics and Christian ethics. There are five basic problems that are considered: 1. What is the highest ideal that man can have as his ultimate standard of conduct? 2. What is the source of our knowledge of the highest good? 3. What is our final authority for what is right and what is wrong? 4. Why does man act as he does? 5. Is man at all times and under all circumstances completely free to choose and to do as he chooses?

These problems are given fairly adequate treatment within the framework of evangelical convictions. The material is most readable and reveals the author as possessing a comprehensive understanding of the field. Each chapter is followed by penetrating and pertinent questions, and the volume might well be used as a textbook on this subject.

It is not easy to handle the complex questions which of necessity arise when one discusses the freedom of the will, but Dr. Eavey brings to the surface the factors that complicate the problem, as well as setting forth the conditions of freedom itself. However, in dealing with Christian freedom, it seems that an overemphasis is placed upon the ability of the human will over against the work of the Holy Spirit who brings men through the new birth into the very condition and state of Christian freedom.

In the final chapter on "The Responsibility of the Christian," the discipline and the demands of the deeper Christian life are admirably set forth. When we are in union with Christ whom God has made redemption, our consecration and our means of right standing, the issue in our lives is bound to be a progressive, practical holiness, or holiness of personal character. As it advances, it becomes manifest in outward conduct.—GILBERT H. JOHNSON.

Books in Brief

The Defence of the Gospel in the New Testament, by F. F. Bruce. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 105 pages, $1.50.

A Pathway book containing five lectures on Christian apologetics: The Gospel Confronts Judaism, The Gospel Confronts Paganism, The Gospel Confronts the Roman Empire, The Gospel Confronts Pseudo-Christianity and The Finality of the Gospel.

A Commentary on the Book of Leviticus, by Andrew A. Bonar. Zondervan Publishing House, Grand Rapids, Mich. 513 pages, $5.95.

A reprint from the pen of a saintly scholar who took time for real study into the deeper meaning of the Scriptures.

Commentary on the Gospel of Luke, by Frederick Louis Godet. Zondervan Publishing House, Grand Rapids, Mich. Two volumes in one, 903 pages, $9.95.

A reprint of a commentary first published nearly one hundred years ago. The author was a scholar with fervent devotion to the Lord.

DAVID R. ENLOW, Editor

AT HOME

Bowery Mission names new head: Raymond J. Allen has been appointed as superintendent of New York's Bowery Mission and Young Men's Home, succeeding Rev. George L. Bolton who died July 29. Mr. Allen had been assistant superintendent since 1954.

●

Evangelical teacher placement agency organized: A teacher placement agency to serve evangelical higher education has just been organized with Dr. John H. Fadenrecht, dean of Wheaton College, president of the board and Dr. S. A. Witmer, Fort Wayne, Ind., named the director. Named the Evangelical Teacher Placement Agency, its office is in Fort Wayne, Ind., with Box 2512 the mailing address.

●

Canadian government tosses party liquor out: At all official entertainments given by the Canadian government in the future liquor will be missing. The temperance move was inaugurated by Prime Minister John Diefenbaker, a devout Baptist, at a Montreal dinner to celebrate the opening of the St. Lawrence Seaway. Diefenbaker banned cocktails on that occasion, and the experiment was so successful the government decided to make it an official and regular practice.

●

Church construction still soars: Church construction again has reached a new high in the United States. Statistics released by the Departments of Commerce and Labor show a total of $89,000,000 for church construction in August, topping the previous record which had been set in July.

●

Meeting of Bible College Association: "The Word of God in Education" is the theme of the annual meeting of the Accrediting Association of Bible Colleges to be held in Chicago October 29 and 30. Among the speakers will be Dr. Billy Graham, Dr. Frank Gaebelein and Rev. Bernt C. Opsal.

ABROAD

Swiss "Suicides Anonymous" reports gains: Religious groups working together under an organization called "Suicides Anonymous," report that they have been able to help many worried and depressed people abandon their intentions of committing suicide. The organization operates in strict confidence, much like Alcoholics Anonymous. The activity is being expanded to begin work in Geneva, Lausanne and Basel.

●

Indian Lutheran rethinks missions: Are foreign missions through in Asia and Africa? Bishop Rajah B. Manikam, of the Lutheran Church, India, thinks not. "It is proof of unrealistic thinking to accept lightly the view that the younger churches in Asia and Africa can evangelize their peoples better without the help of their foreign partners."

●

Viet Nam evangelicals report gains: In Buddhist-dominated South Viet Nam, the Evangelical Church (C. & M. A.) there reported at its 27th annual conference an increased membership last year which rose to 18,328 from an estimated 15,000. Converts not yet baptized number 5,491, the report indicated.

●

Thailand imposes stricter censorship on films: Thailand's cabinet has decided to impose stricter censorship on imported and Siamese films to play down sex and hooliganism. The decision was part of a government drive to clean up Bangkok, not long ago the Asian center of pornographic movies.

●

Colombia Presbyterian mission handed over: The United Presbyterian Church in the U. S. A. recently officially dissolved the Presbyterian Mission in Colombia and handed over its equipment and institutions to the Colombian Presbyterian Church. American missionaries will continue to serve in Colombia as fraternal workers under the Colombian Presbyterian Church.

PEOPLE

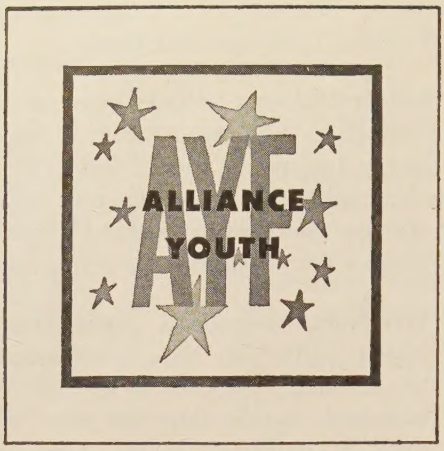
Prohibitionist leader dies at 79: D. Leigh Colvin, for more than fifty years a leader of the prohibition movement, died September 7 at the age of 79.

●

Church names new officers: Rev. Thomas Zimmerman, assistant general superintendent of the Assemblies of God since 1953, was named general superintendent in the church's 28th General Council held at San Antonio, Tex. Rev. Philip Hogan will serve as executive director of the missions department.

SIGNS OF THE TIMES

"Hell need not last forever": In a 126-page booklet published by the United Church of Canada, forty-three theologians of the denomination have declared that hell need not last forever, that there is a second chance at salvation after death and that prayers of the living may help the dead. The booklet, prepared by the church's Committee on Christian Faith and Order and titled "Life and Death—A Study of the Christian Hope," denies the existence of the soul as a separate and sacred part of a human being, and rejects the idea of hell as a place of everlasting torment. The authors also warn against too literal an interpretation of Biblical language, and incline toward the doctrine of universalism—the theory that ultimately no one will be eternally damned.



WELDON B. BLACKFORD, Editor

Entertainment or Youth Training—Which?

By DOROTHY BUSS

Are our youth of today oblivious to the challenge of leadership in the AYF, or does our church program fail to encourage the training of leaders?

Many of our pastors looking for leadership in their AYF are often sadly disappointed to find no one capable of handling the job. Too often young people take little initiative in church activities. It seems no one has a fiery zeal to make the AYF a success and to touch the young people of the community. We just come and go and perhaps gripe here and there about the lifeless program. Spiritually the standard sinks, and attendance to the meetings decreases.

Very recently I overheard two young people in conversation. "Coming to Young People's tomorrow?" the one asked. "Naw, I hate sitting and listening to dry stuff—I'd rather go where there's something to do," replied the other.

Something to do! Just stop and listen for a moment, AYF leader. What has your AYF done lately? What kind of a meeting did you have? That program you presented last week—it was good, you said, but was it Christ-centered? Is there a purpose in your meetings? That social you are planning, does it include Christ or are you planning programs to merely entertain your AYFers?

Last summer we were asked to bring our unsaved friends to an AYF wiener roast. A girl from the office came with me. Expecting a good time and Christ-centered devotions with a challenge to the unsaved, I tried to lead my friend to a place of ready acceptance of the Saviour when the challenge was given. You have no idea what disappointment surged within me when the speaker announced his subject: "Worldly Adornment," especially going into deep discussion about the apparel and make-up of the average worldly girl. I had expected a good song fest, lively testimonies of Christian young people, and a challenge to the unsaved, since this occasion was set apart to be a witness to the unbeliever. Do you see why we need Christ-centered messages in our AYF, and why leadership training is so important?

Let us have a leadership program in our AYF. Anyone who puts his mind to it can learn to "sermonize" or outline certain passages in the Bible for devotional periods. Invite your choir director to teach you the fundamentals of conducting. Learn how to engage in other phases of Christian service in your weekly AYF meeting. You will have no trouble in finding ample outlet in Christian service in the church or in summer camps. As a result, everyone will be busy for the Lord and their church, for they have been trained to take on spiritual responsibility.

Let us work while it is day, for the night is coming when no man can work!

Special AYF Sunday and Youth Week Program

The high light of our fall AYF program is the observance of an International AYF Youth Week and World AYF Sunday. Youth Week dates have been set for November 15 through 22, with the observance of World AYF Sunday on November 22.

There is something very exciting about this observance. Never before in the history of our Alliance work has such a program been undertaken on such a world-wide scale.

The general theme to be used in the program is "Into All the World." There are two emphases in developing the theme: (1) World-wide Vision—"Go ye" (Mark 16:15). (2) Dynamic Discipleship—"Be ye" (Eph. 5:1).

The Viet Nam Bible School is a special project in which Alliance youth the world around are having a part. An area of the building program has been assigned to the Alliance Youth Fellowship and every local group is asked to send an offering toward this project. Watch for the announcement in your church.

Materials for the program have been distributed to the leaders at home and abroad. Two AYF youth kits have been mailed to every pastor in the homeland. A special overseas release has been sent to the leaders on all our mission fields. This release will be translated in the language of the field and distributed to all our missionaries and national pastors. Every preparation has been made for what we trust will be the greatest youth emphasis ever. Our prayer is that it will result in the salvation of young people and the dedication of believers.

We covet the prayers of the church for our youth and this special observance in November. This is the hour to challenge our youth with the message and work God has committed to us.

Special Notice

In the future the AYF page will appear in every other issue of THE ALLIANCE WITNESS, *and "The Growing Sunday School" will appear on this page in alternate issues.*

Missionaries Are Transplanted People

To be taken from one's native soil and planted in another requires special grace from God. But what of the time when he is moved back? A missionary of thirty-six years' service describes these adjustments.

By MARIE FRELIGH

MISSIONARIES are transplanted creatures, and transplanting is difficult.

There is the shock of being uprooted from familiar surroundings. There is the greater shock of finding oneself suddenly in a bush station in the midst of conversation that, to the newcomer, is just static, with no intelligible sounds getting through. Worse yet, the missionary, previously considered to have normal intelligence, cannot make himself understood enough to ask for even a drink of water.

It takes time to put new roots down and to remain unshaken no matter what happens. There was the time when, with new missionaries as guests at her table, the elder missionary suddenly heard a crash in the kitchen as a tray full of dishes went sliding to the floor from the unsteady spot where the houseboy had placed it. The hostess, already thoroughly transplanted, did not leave the table. Calmly, with a resigned air, she remarked, "There go my dishes."

There was the missionary who saw her houseboy leaving the house on an errand. The back of his makeshift trousers displayed kitchen utensils embroidered in bright colors. When the irate missionary asked why her dish towel had been used as a loin cloth, the boy soothingly replied, "But I washed my trousers, and they are not yet dry. Don't worry, Madame, I'll wash the towel again."

I was not yet well transplanted when, in alarm, I rushed in to tell my sister-in-law, "The cook is about to wash his feet in the dishpan." My thoroughly transplanted relative merely said, "Look the other way, dear."

Too curious to do that, I watched and had a profitable lesson in African good habits. For feet are not washed in a basin. With his right hand the cook dipped out the water onto his feet, at the same time washing them only with his left hand.

A new missionary early discovers that his first concern is not "Can I learn to love Africans?" That love comes easily and grows with the years. His real concern is: "Will Africans always consider me a foreigner? Will they love me? Will the Christ I love become precious and real to them?"

The answer to the first question can be "no." Learning the language of the people is the first step out of the foreign class. In a city like Bamako most foreigners speak French in addressing Africans. My heart was warmed one day in the market as I was bargaining, in Bambara, with a vegetable vendor. I was having no success with the old lady as to price when the girl sitting next to her leaned over and, pointing to me, said to the vendor, "Come down on the price to her; she is one of us."

The answer to the second question depends on the missionary alone. Love begets love, and one is rewarded with as much love and trust as one shows to his African brothers.

Many a missionary has been entrusted with savings that the African would not think of leaving in the care of his own family.

The crowning joy is to see again and again the answer "Yes" to the last question. There was the night that Babugu's baby died of pneumonia. Our nurse was keeping the babe in her room for the night while the mother, exhausted from loss of sleep, slept on a mat near at hand. Before morning the little life ebbed out and the mother was awakened. There was no wailing. Without rising she turned and kneeled with her face to the floor. As the tears flowed, she poured out her heart to the God she loves and trusts, thanking Him for lending Nema to her for a little while, and telling Him of her faith and assurance that Nema was with Him and safe.

A personal experience of the love of Christ in his own heart can draw back erring African Christians. There was the worker who neglected prayer and let avarice creep in. He wandered far, neglected the Word, never witnessed to others, never associated with other Christians. But prayer for him never ceased. Last year a missionary found him and was showing him the revised edition of the Bambara New Testament with Psalms included. Nani had not seen it. Out of curiosity he began to read and found he could not stop. He came upon the oft-repeated phrase, "For his mercy endureth for ever." Repentant and broken in spirit by such a reminder of the love of his God, he came back to the Christian service and testified:

"It was avarice and prayerlessness that was my downfall. For ten years I have wandered in sin. Why did God spare my life? Why did He not cut me off? Because 'his mercy endureth for ever.'"

(Continued on page 19)

Cambodian young people in a Christian conference in August

Cambodian Youth Step Out for God

By REV. MERLE GRAVEN

"I WAS an atheist when I arrived," remarked Som Ain, "but after attending classes daily and studying the Word of God I am persuaded that Jesus Christ is God and for that reason I gave my heart to Him this morning after chapel. I am fully aware of the persecution that I face upon my return to work."

"Mr. Missionary," said another young man as he counted change given to him in return for a larger bill, "there is one *riel* too much [approximately three cents US] in this change that you gave to me. I gave my heart to Christ during this conference, and now I must be honest and tell you about it. Here it is."

These testimonies are typical of those given throughout the national youth conference which convened August 1-23 at the Central Bible School, located along the muddy Bassac River six miles south of Pnom Penh, Cambodia. Som Ain has a position in the Bureau of Agriculture and was on special leave to attend the conference.

Preconference estimates predicting a maximum attendance of eighty-five delegates fell far short. One hundred and nine students between the ages of fifteen and twenty-five years arrived by bus, car, boat and train. A last-minute rush to add more beds to the already overtaxed dormitories and extra chairs and tables to the bulging dining room was only one of the many efforts that were made by those in charge of the conference. We expected discipline problems, with so many energetic youths crowded together.

An arduous schedule, beginning with a prayer service at 6:30 A. M. and "lights out" at 10:00 P. M., had been carefully prepared. Three Cambodians and eight missionaries had readied themselves to teach twenty-three class hours daily as part of the five-year course. Special speakers, including a Chinese and an Indian, had been engaged for the chapel periods and evening services. Nevertheless, there was a keen awareness in our hearts of the inadequacy of mere program and of our dependence upon God. Thousands of Christian intercessors in America, India and other lands already had taken their place of prayer overlooking this battle as Aaron, Hur and Moses did when Israel fought Amalek (Ex. 17).

From the outset there was manifest an unusual hunger for God's Word and a response to its appeal that was almost unbelievable. Discipline problems proved to be insignificant. At the close of the first evening service four young people prayed for salvation and several others for the assurance of salvation.

It was evident that God was present. Early in the first week three non-Christian students requested to go home. Said one, "I have been ill since Sunday. I have a perfectly strong body, but I have been troubled with constant dizziness." The second said, "I have begun to have the same difficulty." The third added, "I am not sick yet, but I am very frightened." Admitting that they had strings tied about their waists to appease the devil and to give them good health, they said, "Christ has power over the devil. We feel His presence here and we are afraid. We must go home and tell our people that Christ lives."

During the second week of conference, God greatly honored the ministry of Rev. Samuel Mok, lively and spiritual Chinese pastor from Battambang. By Friday noon, August 14, forty-two young people had prayed—twenty for salvation and the others confessing to backsliding and allowing sin in their lives.

God had prepared us for the coming of Rev. I. Ben Wati, secretary of the Evangelical Fellowship of India. At the close of his first message to conference on Friday night, August 14, over forty delegates found their place before the Master, confessing their sins and seeking Him for various needs. The messages of Mr. Wati from the Book of Jonah were especially timely, practical and penetrating. His deep in-

sight into the needs of his fellow Asians enabled him to give counsel of incalculable spiritual value. At the close of conference thirteen students stated that they felt the call of God to full-time Christian service.

These young people have returned to their homes and most of them will re-enter government schools. Pray that God will garrison their hearts and minds with His truth and enable them to become living testimonies for Christ in their commuities. They are the cadre of a great potential for Christ in Cambodia, but they face much persecution and the stern realities of an ultra-Buddhist country lying in the grip of the enemy of their souls.

Another New Guinea Valley Occupied for Christ

By WILLIAM STIEGLITZ

WHEN missionaries in New Guinea heard that there were Danis living beyond the Ilaga ranges they appealed for prayer that the way should open for a station in the Sinak Valley.

Already we had a station among the Ilaga Danis, and it seemed natural that we should proceed to the Sinak area via the Ilaga. As plans took shape for this new project Satan also worked. Tribal warfare began and the Ilaga Danis became bitter enemies of the Sinak Danis. Twice preparations were made for the new advance, but each time our carriers and guide were too fearful to enter enemy territory.

In answer to prayer God gave assurance from His Word that He was going before, making crooked places straight, breaking in pieces the gates of brass and cutting asunder the bars of iron. While we were attempting entrance into the valley by the front door from the Ilaga (three days' and two nights' trekking) God was opening the back door! East of the Sinak the Unevangelized Fields Mission was opening a station in an area called Mulia (two days and one night of trekking). They invited us to approach the Sinak from there, since the people of Mulia were on friendly terms with the people of that valley.

Toward the last of December, 1958, Gordon Larson, Dani linguist, and I were flown to Mulia by the M. A. F. pilot who had surveyed the Sinak Valley for an airstrip site. On New Year's Day we began the trek with Mulia Dani carriers and two Christian Kapaukus from Enarotali.

The first day we walked over trails of mud and huge granite stones in tiring mountainous terrain. We passed through scattered villages, buying cucumbers, lemons and sugar cane to eat. The people were friendly and curious, and so thankful for medical help. The second day was also a hard grind, but the Lord supported us each moment. That afternoon we finally climbed the high Sinak mountain range. Enormous moss-covered tree roots lay in our path, but soon we were looking upon the beautiful Sinak Valley—a breath-taking view. The valley is very long (two days' trek) and fairly wide (three hours'). But it was the depth of the valley that astonished us.

That night we accepted the hospitality of a village not far from the proposed airstrip site. The Danis invited us to join them for a meal around the fire. They asked why had we come to the valley. Larson explained to them that we did not come to buy their land, pigs or wives, but to teach them about Jesus and His love for them. To the many tribesmen crowded in the hut he told the creation story, how man fell into sin, and of the Saviour's coming.

After the talk they asked us not to leave, but to stay in the valley. Larson explained that he had to return to the Ilaga, as the Danis there were putting away war, burning fetishes and following the Jesus path. They were glad to hear I had come to stay and called me "Sinak Dani."

By noon the next day we were on the site of our future airstrip. The thick scratchy brush, mud and rocks didn't look too inviting, but the ground was level.

Sunday a large crowd of people came to see us, and again we spoke to them from the Word.

Monday and Tuesday we spent marking out the runway and hiring workmen. Several important chiefs agreed to be responsible for certain plots of ground. They in turn got their village people to help them. Being excellent farmers, the Danis know how to work the ground. They began at once to clear the brush and cut the topsoil; one to two feet of black mud had to be removed over a stretch of 1,600 feet. They set fires around the huge boulders to crack them. Singing in their chant-like way, each group worked slowly but steadily. They do wonders with a few axes, crowbars, shovels and sacks.

For two months I lived there with a tent for my dwelling and the grass for a mattress under my sleeping bag. The M. A. F. made drops of supplies and mail. We worked on a small two-room house and when that was built my wife, Beverly, and Becky Jane (five and a half months old) were given permission to join me. What a happy reunion we had at Mulia. The next day, with Becky in a net hanging from the head of a sure-footed Dani carrier or sometimes perched on his shoulder, we began our trek back into the Sinak. Beverly was the first white woman over this trail. She and the baby were the cause of much excitement in the villages along the way.

In the village where we stayed the first night we had a hut to ourselves. The only other occupants were a mother pig and her little ones penned in the back. We slept very well, in spite of a few pig squeals.

The next afternoon we could overlook the Sinak Valley, our home among the Dani natives. Evening overtook us and those last two hours seemed the hardest as we sank into the mud above our knees and walked across slippery, slanting slate-rock mountainsides. The people lit great torches to light our way during the last thirty minutes' walk through a forest of tree roots, mud, rocks and water, but finally we reached home. Soon after our arrival rain came.

God has surely prepared the hearts of these people. Their reception to spiritual things is phenomenal. They are asking seriously when Jesus is returning. The people ask us to come and pray for their sick, as they are no longer satisfied to appease the spirits. After three months of attending Sunday services a Dani chief arose and said he has one mind for the Jesus path and exhorted his people to follow him.

God is working and so is our archenemy. Recently a Dani, dissatisfied with his pay, threatened me with his bow and arrow. I stood there surprised and frightened. The Kapaukus circled him and the Dani ran. Beverly was in the house praying.

We will live and labor here as you continue to pray. Your prayers can be far reaching, for as the Danis here are saved they can reach people of the Duwa tribe, also located here. Down the valley are the Lem and Wanos, people as yet without a missionary. ◆ ◆ ◆

VOICE FROM GALILEE

(Continued from page 4)

His belief in the second coming was premillennial. In his book, *Light and Truth or Bible Thoughts and Themes,* which reveals his intimacy with the Saviour and his love of His appearing, he wrote, "The return of Christ was no minor hope to the primitive saints. It cheered them at parting with their Lord, and it comforted them at parting with one another. It upheld them in evil days; it nerved them for warfare; it gave them patience under persecution; it animated them in their work; it kept alive their zeal."

No wonder then that Dr. Bonar exclaimed,

"Come, Lord, and tarry not;
Bring the long-looked-for day;
O why these years of waiting here,
These ages of delay?"

Concerning the advent, he continues, "Is the church ready for the glorious day? Has she put on her apparel? . . . Is she laboring and suffering for Him? Or is she self-indulgent, worldly, indolent?" This is the "Voice from Patmos to the Churches."

Dr. Bonar sees the whole revelation of truth in the last book of the Bible, which he calls the fifth gospel, as the unveiling. "It is He who unveils, and it is He who is unveiled to us and who shines out with transfiguration brightness before the church's eye."

"Blessing and honour and glory and power,
Wisdom and riches and strength evermore
Give ye to Him who our battle hath won,
Whose are the kingdom, the crown, and the throne."

In Christ he sees the fullness of all things, the knowledge of all creation, of all space, of all time, of all power. "All fullness is in Jesus, the fullness of the God-man; divine and human fullness, the fullness of love and power, the fullness of grace and glory." This is expressed in his great doxology recently appearing again in hymnals, and found in *Hymns of the Christian Life* with a very beautiful and appropriate musical setting, "Glory Be to Him Who Loved Us."

"Glory be to God the Father,
Glory be to God the Son;
Glory be to God the Spirit,
Great Jehovah, Three in One."

We should think carefully when we choose our church music as to whether we are not turning away from the noble praises to God and substituting "the circuit-riding parson" and TV-scented suggestions of westerns that are attempting to corrupt American praises. How much better to sing with Bonar:

"Here, O my Lord, I see Thee face to face,
Here would I touch and handle things unseen, . . ."

This is the language of one who knows the Master intimately, a Communion hymn worthy of the name hymn, and the voice of one whose life had become one of poetry. From a calm spirit and a logical mind spring the lyrics of Dr. Bonar:

"Calm me, my God, and keep me calm,
While these hot breezes blow;
Be like the night dew's cooling balm
Upon earth's fevered brow."

Not with tranquilizing quiescence nor with sentimental jargon does he soothe the nerves, but with a firm trust in God, omnipresent. With a hymnody that rivals his theology he sings of his Lord:

"Yes, for me, for me He careth,
With a brother's tender care;
Yes, with me, with me He shareth
Every burden, every fear."

Praise, says Dr. Bonar, "is glory. All that is excellent and perfect in Him is the burden of the song that is sung. Glory is the fully developed or unfolded excellence of a thing. . . . It is the excellency of Jehovah that is the theme of praise in His temple; specially the glory of the Messiah, for He is the Jehovah of the Psalms, the God of Israel. The heavens tell of His glory, the earth is full of it."

Dr. and Mrs. Howard Taylor, in their biography on Hudson Taylor, quoted these worthy lines by Dr. Bonar:

"Yes, in me, in me He dwelleth,—
I in Him, and He in me!
And my empty soul He filleth,
Now and through eternity."

This is the source of the music of life, and this is the poetry. Let us listen to the Voice from Galilee.

◆ ◆ ◆

Maxims of the Saints Of Holiness

Our acceptance with God, when our hearts are wholly given to Him, does not depend upon our being in a particular state, but simply upon our being in that state in which God in His providence requires us to be.

The doctrine of holiness, therefore, while it recognizes and requires on its appropriate occasions the prayer of contemplation or of contemplative silence, is not only not inconsistent with other forms of prayer, but is not at all inconsistent with the practice of the ordinary acts, duties and virtues of life.

It would be a great mistake to suppose that a man who bears the Saviour's image is any the less on that account a good neighbor or a good citizen; that he can think less or work less when he is called to it; or that he is not characterized by the various virtues, appropriate to our present situation, of temperance, truth, forbearance, forgiveness, kindness, chastity, justice.

There is a law involved in the nature of holiness which requires it to adapt itself to every variety of situation.—Fénelon.

India–Marathi

The rainy season is the time for retreats and for refresher courses for Christian leaders, both women and men. Pray that the spiritual food being received will so strengthen them that they may be used to build up the church as they return to their villages. . . . The Bible training schools at Nargaon and Khamgaon have fine groups of students. Pray that they will become real Christian leaders. . . . Pray for the classes being held among Hindu children in the villages as well as in cities.

Sudan–Upper Volta

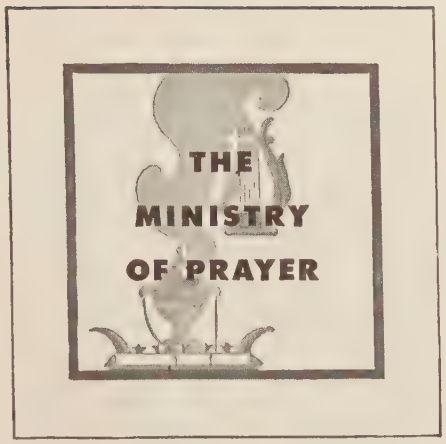
Early in October another graduating class went out from the Ntoroso Bible School. Pray earnestly and fervently for these workers and their wives as they seek for God's will and place of ministry. . . . Work is going forward on the new mission station at Ouroué (9/23/59 issue) with completion of the work now envisaged. Continued prayer for this new station and work is appreciated.

Congo

Prayer has been requested for the educational work of the Congo Mission (4/22/59, 5/20/59, 8/26/59 issues). Now we may rejoice about the advances that have been made: (1) The *Institut de Moniteurs* was conducted for one week in August at which attendance was not compulsory. Hopeful observers ventured that perhaps fifty teachers would attend. When the last name was registered the total stood at 192! In every way this institute was a significant contribution to the education program. (2) The National Church has accepted the financial responsibility for the first grade of the primary schools. To provide classes for several thousand children makes a sizable load. (3) Because of the National Church's decision many more children have an opportunity for Protestant education. In one district attendance jumped from 500 children in nineteen classes to 1,100 in thirty classes. Praise God for this new sense of direction in the school work and for the larger ministry among Congo's youth. . . . In the near future week-long evangelistic meetings will be held for the children at the various school centers. Pray that the boys and girls, many of whom are from Christian homes, will realize their personal need of the Saviour.

Viet Nam

La Hai, which until this year was an outstation of the Song Cau church, now has a local pastor. There are about forty believers in this group. They have bought their own parsonage. At present they are meeting in a church building of mud walls and thatched roof, but they are expecting to be able to put up a new church building soon. As the Lord enables this group is endeavoring to attain full self-support in the near future. A new bookstore has been opened on the main street of Hué,



where hundreds pass each day. Since this is a city where there are many students, real results are expected. Also, plans are being made to hold youth meetings in the rear of the building. . . . A bookroom has been opened in a strategic area in the city of Vinh Long. All long-distance buses load at this place. A highly respected local Christian has volunteered his services to be in charge of this bookroom.

Tribes of Viet Nam

Word has been received of the death of the beloved president of the Tribes Church, Rev. Ha Sol (7/29/59 issue). His wife was a marvelous testimony of God's sustaining grace and power during the long months of his illness and at the time of his death. The funeral service, held in his home village of Sre Dang in Djiring district, was an inspiration to all who were present. Pray that his wife and family will continue to know God's comfort at this time. Rev. Y Ham, vice-president, will now become president. Pray that he may have sufficient grace and wisdom from the Lord for the added duties and important responsibilities that will be his. . . . National workers are the key to the evangelization of the tribespeople, and the Bible school is the training ground for young men who are called of God to the ministries of evangelism and teaching. Pray for the schools that are now in session at Dalat and Banméthuot. Ask God to fill each instructor with His power and to give each student spiritual understanding so that every class hour will be profitable.

Thailand

When a missionary leaves his station for furlough, another already busy missionary is assigned to oversee the vacant station. While he faithfully tries to visit and minister to the Christians, he finds it impossible to do all that should be done, because of the long distances and his already overloaded schedule. At the present time the following stations in Northeast Thailand are without a resident missionary: Buriram, Chaiyapoom, Loey, Samrongthap and Srisaket. These represent vast areas and many, many villages. Very often at times like these the enemy seeks to confuse and destroy the few Christians. Pray the Lord to raise up a standard against him and to keep the Christians not only true but shining as pure lights in these darkened areas.

Cambodia

God worked in a wonderful way at the annual youth conference held for three weeks in August. Over 100 were enrolled, and all who were not Christians accepted Christ as their Saviour before the end of the conference. Several young men heard the call of God to full-time service (Story on page 12). . . . The full-term Bible school opened in September. Pray for those who are teaching in this school that God will give them wisdom, understanding and ability to lead the young students into knowing the living Word.

Colombia

Pray for the short term Bible school to be held in Ambachico in October and November for young Indian men. May their hearts be burdened for the deep spiritual need among their own tribesmen as they prepare to minister to them. . . . Pray that God may put His hand upon His chosen one to fill the need for a secretary-bookkeeper in the Mission's headquarters office.

Chile

Pray for the latest venture of the Spanish Alliance Press in hiring a full-time man to sell the literature and materials either produced in its plant or imported by the Temuco Good News Bookstore. This is an effort to have a wider distribution of Christian literature through secular bookstores and to get the gospel to the man on the street. . . . Pray for Miss E. L. Boehnke as she takes over the responsibility of the work in the Temuco bookstore.

China–Hong Kong

The roof-top church and school at Bamboo Village has been such a blessing and a success during this first year that a second roof-top in another location is desired to meet the great opportunity. So far nothing has been received toward the thousand dollars (U.S.) which has been listed as an approved special for this project. If evangelical missions do not buy up these opportunities, they will be snatched by others. Pray that a second roof-top church and school may be opened soon. And pray for several new converts at Bamboo Village roof-top church that they might be taught by the Spirit.

Arab Lands

The national committees for the Syria and Jordan churches are still very young in experience. They need your continued and earnest prayer for wisdom, faith and unity. Also pray for a real Holy Ghost revival in all parts of the work in the Middle East. . . . Pray for the tracts, Gospels and evangelical literature which have been distributed this summer, and for the follow-up work of personal witnessing.

JAMES B. HARR, Reporter

To the Fields

Miss Ruth M. Wilting, R.N., and *Mr. Merle E. Douglas* sailed from San Francisco September 27, joining the Ingrams and Misses Erlandsen and Holiday at that port. Miss Wilting is returning to the Leprosarium in Banméthuot, Tribes of Viet Nam Mission.

Ruth M. Wilting
Tribes, Viet Nam

Mr. Douglas is commencing his first term in the Tribes of Viet Nam Mission. A brother of David Douglas who sailed last year for Viet Nam, he is a graduate of the Canadian Bible College and has served in the C. & M. A. church in Whitetail, Mont., for the last two years. His father is pastor of the Evangelical United Brethren Church in Fallon, Mont.

Merle E. Douglas
Tribes, Viet Nam

Rev. and Mrs. Robert W. Herber and children, Sharon, Ralph and Patricia, sailed September 29, returning to the Republic of Sudan, West Africa. Their elder son, Robert, is remaining in the homeland to complete his education.

On Furlough

Rev. and Mrs. Wayne Persons and children, Bonnie Gay, Jeanie, Marjie, Larry and Debbie, arrived September 30 from Thailand. They have completed their second term.

Miss Helen L. Brown arrived in New York October 6 from the Ivory Coast, having completed her second term.

Rev. Donald P. Gathany and son James arrived in New York September 21 from the Congo. Mrs. Gathany and the other children, Jane, Jonathan and Joyce, arrived in New York by plane August 27 so that the children could enter school.

The New Generation

To *Mr. and Mrs. D. R. Tuck*, New Guinea, a daughter, Karen Lee, on August 23.

To *Rev. and Mrs. L. Jay Mapstone*, Stoney Creek, Ont., Canada, a daughter, Judith Winifred, on September 15.

To *Mr. and Mrs. Alex Lunceford*, Palatka, Fla., a daughter, Lori Ruth, on September 20.

With the Lord

Mrs. Alice Barkey, wife of Dr. V. S. Barkey and charter member of the Havelock C. & M. A. Church in Lincoln, Nebr., went to be with the Lord on September 7. In the beginning of the work in Lincoln she had served as secretary and treasurer of the church, and also as a Sunday school teacher. For twenty-five years she was chairman of the sewing department of the missionary prayer band, carefully helping to supply needs of many missionaries. Many Christian workers also enjoyed her hospitality.

Mrs. Barkey is survived by her husband and a daughter, Mrs. J. D. Carlson.

Indiana (Pa.) Church Rededicated

Following the remodeling and expansion of the C. & M. A. Church in Indiana, Pa., the church was rededicated to the Lord in special services on September 20. Rev. David K. Muir was in charge, with Rev. H. J. Sutton, superintendent-elect of the Western Pennsylvania District, bringing the message, and Rev. Fred Henry offering the prayer of dedication.

The church in Indiana resulted from weekly prayer meetings started in 1925 by Rev. Wm. McTavish, pastor in the neighboring town of Clymer, Pa. Following evangelistic tent meetings by Rev. Fred Henry, regular services were held in a rented hall. Mr. McTavish served as pastor for the first ten years.

(Continued on page 19)

Letters

Not True Bereans

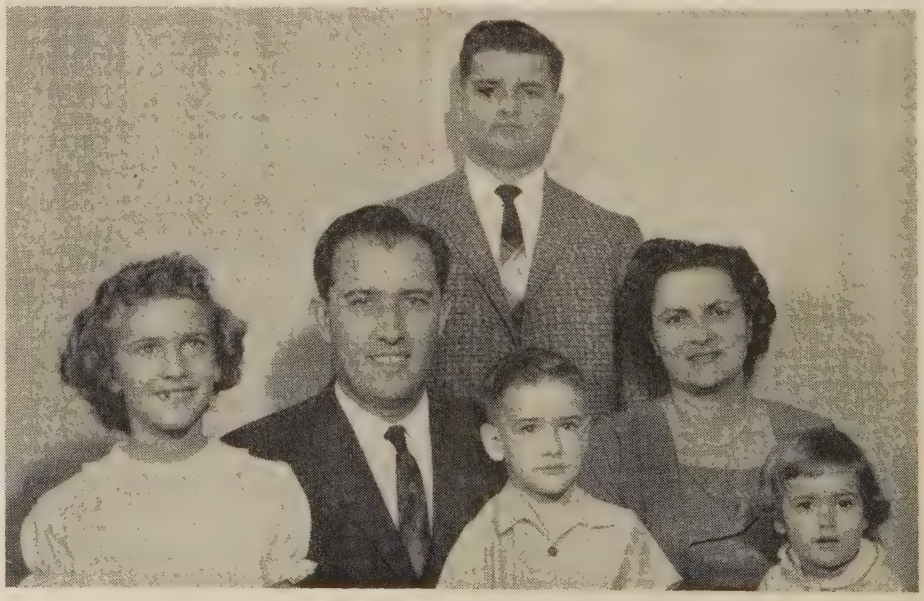
In his article "Spiritual Nobility" (Sept. 23 issue) Mr. Kenyon begins well enough by stating, "This article is not written to deplore it [the revolution in the ranks of orthodoxy] or to applaud it—merely to report it." With that fine beginning I was expecting an unbiased and factual report. However, he closes the article with the fine compliment, "There are honest, alert, spiritual, intelligent men in the camp who are thoroughly disgusted with the *status quo*. Make no mistake about it. They may be the Bereans! The scribes and Pharisees were fundamentalists, too." What have these dissatisfied ones done to earn such a long list of compliments and even to be classed with the Bereans?

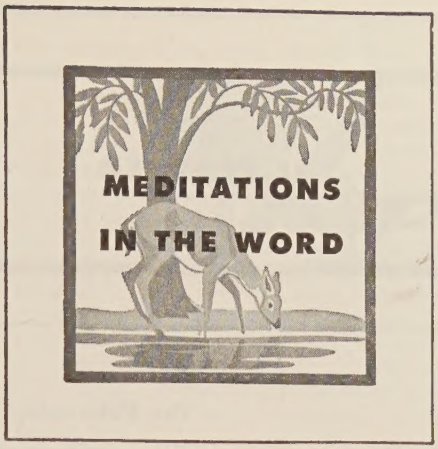
According to Mr. Kenyon, the greatest issue in this revolution in our ranks is the doctrine of the inspiration of the Scriptures. Many of us are also dissatisfied with the *status quo* and longing to see a great moving of God in our midst, but is this to be obtained by watering down our position regarding the inspiration of the Scriptures? Rather, is it not true that our trouble today is just like that of the disciples on the road to Emmaus—"slow of heart to believe all that the prophets have spoken"? No, I cannot classify these dissatisfied ones with the Bereans.

Mr. Kenyon appeals to us to be like the Bereans in our attitude toward the teachings of these dissatisfied ones. Again I quote the article, "The word 'noble' means wellborn. Thus it was no accident that the Bereans acted as they did. Being a people of a higher order, they had learned to ponder their problems rather than giving over to emotional and childish passions." Does he mean to tell us that they were born again by reasoning it out? Can we correctly say that it was merely a

(Continued on page 19)

Rev. and Mrs. R. W. Herber and family, Sudan, Africa





Edited by EDITH M. BEYERLE

Sunday

MARK 16:9-20 (verse 17a).

It is important to observe the translation which Dr. Young gives of the seventeenth verse: "Signs shall follow them that believe these things." The signs shall correspond to the extent of their faith. And by such mighty "signs and wonders" the church was established in Jerusalem, Samaria and unto the uttermost parts of the earth. The unbelief of the world needs them today as much as in the apostolic times. During the apostolic age these manifestations of healing power were by no means confined to the apostles. Philip and Stephen were as gloriously used as Peter and John.—A. B. SIMPSON.

Monday

PSALM 119:89-104 (verse 89).

My friends, you needn't borrow any trouble about the old Book: it is going to stand. Some people think it is a "back number"; you and I will become back numbers, but this Book is going to remain. The Word of God is just lighting up the nations of the earth. Someone asked a young convert how he could believe that the Bible was inspired. He said, "Because it inspires me." That is a short cut to inspiration. I would doubt my existence as quickly as I would doubt the truth of that Book.—D. L. MOODY.

Tuesday

MATTHEW 6:25-34 (verse 34).

A young man in a veterans' hospital who had been put in traction for an arthritic spine was approached by a visitor in the ward. "Young man," said the caller, "you look pretty uncomfortable. How long do you have to stay that way?" The quiet reply of the veteran was, "Just one day at a time." "Just one day at a time" is all anything has to be endured.—UNKNOWN.

Wednesday

2 TIMOTHY 2:1-13 (verse 3).

From silken self, O Captain, free
Thy soldier who would follow Thee;
From subtle love of softening things,
From easy choices, weakenings
(Not thus are spirits fortified;
Not this way went the Crucified);
From all that dims Thy Calvary,
O Lamb of God, deliver me.

—AMY CARMICHAEL.

Thursday

1 THESSALONIANS 2:10-20 (verse 12).

Amid our most trivial duties, on days which are passing in the usual round of uneventful routine, He may speak to us as never before. . . . To listen for the footsteps of the divine Redeemer passing by us in the ordinary providences of life is a most important part of the probation of every man. How much may depend upon following when He beckons us to some higher duty, to some more perfect service, we shall know only when we see things as they really are.—H. P. LONDON.

Friday

EXODUS 24:15–25:9 (verse 24:15).

It was in the top of the mount that Moses received the instructions to build the Tabernacle with the materials furnished by God's people. Everyone who stays with God long enough "in the mount" will have clear directions for the work he is to do. And God always makes ample provision for His own program. One never need worry about the wherewithal if he is doing God's work in God's way.—PAMEH.

Saturday

ISAIAH 55 (verses 1, 2).

God has no plan for drafting His disciples. He calls, He reasons, appeals and pleads with all mankind to decide, then leaves the decision for each individual to make for himself. Men become Christians only because they become fully persuaded and then act voluntarily. Likewise every step of a Christian is taken from his own choice. Ten thousand voluntary decisions and acts go into the making of stable Christian character. Every man or woman of towering character has been built by consistent loyalty to this Christian principle.—THE HERALD.

Sunday

JAMES 5:13-20 (verse 14).

Let us notice first *who gives this commission.* It is James who had the authority to say, in summing up the decrees of the Council at Jerusalem (Acts 15:19): "My sentence is . . ." The man is named first by Paul himself among the pillars of the church (Gal. 2:9). Again, observe *to whom this power is committed.* Not the apostles who are now passing away, not men and women of rare gifts and difficult of access, but the elders, the men most likely to be within reach of every sufferer, the men who are to continue till the end of the age.—A. B. SIMPSON.

Monday

1 CHRONICLES 4:1-10 (verse 10).

In the farmer's terms, Jabez also realized that he could not plant any deeper than he plowed. Shallow planting will result in a shallow harvest. Spiritually we never have depth until we dig down into the subsoil of the soul and pay the price of complete surrender or full abandonment to God, in regeneration or sanctification, as the case may be. Deep plowing produces satisfactory results for the farmer and for the believer alike.—EXCHANGE.

Tuesday

ROMANS 1:1-17 (verse 17b).

There are but few men who are led by their reason, most of them blindly following their senses and passions. They are fewer, indeed, who act . . . from reason enlightened by faith. But shall we find a single one who admits no guide but a blind faith, which, though it leads him straight to God by the short road of abandonment, seems, nevertheless, to precipitate him into abysses from which he has no hope of ever escaping? There are, however, some such souls who have noble trust enough to be blindfolded and led they know not whither.—LACOMBE.

Wednesday

PROVERBS 13:13-25 (verse 15b).

Subtract from all your service
The things that mar and spoil;
Face duties with a cheerful heart,
Without a grumble toil.
"A merry heart goes all the way,"
The poet said of old;
And you shall find a wiser truth
Has never yet been told.

—SELECTED.

Thursday

1 CORINTHIANS 9:19-27 (verse 27a).

It is said that when a victorious athlete returned home from the Olympic games crowned with laurel, he was received into the city not through the gates but through an opening in the wall, which was torn down to admit him, as one too noble to enter by the common portals. So let us open the way for Christ the King to enter our hearts by breaking down every barrier which sin and the flesh have erected to prevent Him from taking possession of our whole life.—A CLUSTER OF PEARLS.

Friday

JOHN 17:1-13 (verse 3).

Jesus here gives a clear, divine definition of what eternal life consists. It is not merely an intellectual knowledge of the true God and His Son, Jesus Christ. A real knowledge of anyone is gained by close association, not by a mere introduction followed by each going his separate way. Walking and talking with God, having absolute trust in Him and having a will to obey Him—that is *eternal life:* that is God-imparted life. It is experiencing in actual life the oneness of the "vine" and the "branch" spoken of in John 15:1, 2. —PAMEH.

Saturday

2 TIMOTHY 2:1-10 (verse 9b).

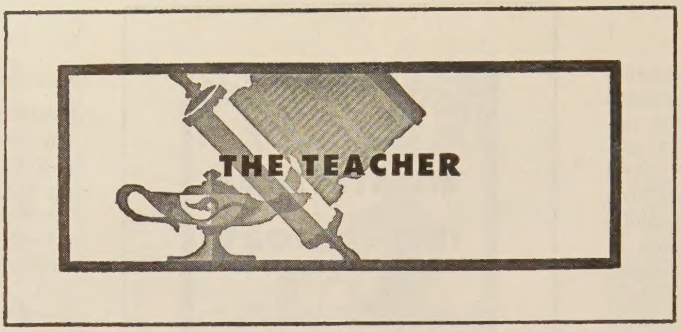
When Joan of Arc was examined before her ecclesiastical judges and was taunted with the reproach that such things as she professed to have seen and heard and done were not found written in any book which they had studied, she replied in grand words: "My Lord God has a book in which are written many things which even the most learned clerk and scholar has never come across."—AUTHOR UNKNOWN.

October 25, 1959

LESSON TEXT—
Acts 4:1-14

GOLDEN TEXT—
Acts 4:19, 20

DEVOTIONAL READING—
1 Peter 5:6-11



November 1, 1959

LESSON TEXT—
Acts 4:32-37; 5:12-16

GOLDEN TEXT—
Acts 4:32

DEVOTIONAL READING—
1 John 4:11-21

By Harold J. Sutton

Peter and John, Undaunted Witnesses

"While Christ lived (during His sojourn) the Pharisees were the soul of opposition to Him . . . ; after the resurrection the Sadducees headed the opposition. . . . It was the resurrection that made the difference" (Maclaren).

I. THE DILEMMA (Acts 4:1-4).

The "priests" (religious), "Sadducees" (political) and the "captain of the temple" (civil) began to be aware of post-Pentecostal events. (1) *Discovery.* This was not as accidental as it seemed. Persecution was about to begin. (2) *Distress.* Their grief (indignation) stemmed from the facts that the apostles dared to instruct the people and that the resurrection was the theme of their preaching. (3) *Detention.* Apostolic liberty was curtailed by imprisonment. Moral impotence was cloaked by physical restraint. (4) *Defection.* "Many of them which heard . . . believed; . . . about five thousand." Eight thousand in less than a week would compel attention anywhere.

II. THE DECISION (Acts 4:5-7).

The next day a full-scale meeting of the Sanhedrin was held. There was (1) *Derision.* The rulers questioned the "power" and the "name." To avoid the name of Jesus would be to lose face; to concede it could be regarded as blasphemy. There was biting scorn in the word "this." (2) *Demand.* It is found in verse 18. But for the interruption of Peter's sermon it would have been made sooner.

III. THE DECLARATION (Acts 4:8-12).

Peter with fine irony reversed the order and spoke of the "good deed," referring to the miracle. (1) *The name?* "You ask for a name. I give it to you, *Jesus Christ!* Remember the scheming plot? Pilate's hall and Golgotha's hill? The vacant tomb and the disturbing rumors? The name is Jesus Christ. One you are long to remember." (2) *The power?* "By him." The rulers acknowledged it a "notable miracle" (v. 16). "We," said Peter, "were but the channels for the release of His power." The *fullness* of chapter 2 made possible the *fearlessness* of chapter 4 and the *fidelity* of chapter 5. (3) *The implications.* Verse 12 is the apostle's way of saying that this Jesus had entered another arena. It was moral. Lame bodies, yes; but sick souls, too. The same "name" and "power" that made whole the body will do the same for the soul. The Stone set at naught is now head of the corner.

IV. THE DEMONSTRATION (Acts 4:13, 14).

The sermon was done and the apostles awaited the verdict. But for the moment it did not come. First there was a demonstration of (1) *A transforming dynamic.* Granted these were without rabbinical training and had no professional or official standing, yet the unction of unembarrassed speech opened the lips with a fearless freedom. The God-inspired utterance that came with clarity and certainty stamped them as men who "had been with Jesus." Spirit-filled men always create that impression. (2) *A miraculous deed.* As the healed man stood among them (v. 14) "they could say nothing." His presence adorned the miracle with a speech too eloquent for words. Neither word nor action was indicated. He simply contributed the weight of his presence.

The Fellowship of Believers

The post-Pentecostal revival was on in full swing. Every day saw new opportunities for blessing and added possibilities in grace. Witness the details as revealed here.

I. COMMONALITY OF REQUIREMENTS (Acts 4:32-37).

The commonality of the first-century believers was one of (1) *Faith.* Verse 32 reveals a *unity* that was internal and spiritual; *union* may be external and mechanical. The oneness of heart indicated strong faith and firm convictions. Oneness of soul portrayed warm and sensitive emotions. Intellectual apprehension was wedded to inspired appreciation. (2) *Fellow-feeling.* Those staying on for the revival felt the pinch of dwindling resources. Local believers pooled their resources and needs were met by a commonality of expedient hospitality. None imposed on the generosity of another. (3) *Fidelity.* The "witness of the resurrection" was "with great power." In every age there has been a testimony and witness peculiar to that age. Here it was the resurrection. Fidelity to God is measured in terms of fidelity to that witness and testimony. These all *spoke* the same thing because they all *believed* the same thing. Thus is it with Spirit-filled men. (4) *Favor.* There was favor *from* God and *with* the people. "Great grace . . . upon them all" in that day argues its possibility in this day. "Anything that God has done for any saint in any age, He stands ready to do for every saint in this age" (H. Nelson).

II. COMMONALITY OF RESULTS (Acts 5:12-16).

Grant the foregoing and we find that conditions and consequences are never too far apart. (1) *Service.* What the "signs and wonders" (v. 12) were, we are not told. But power and performance went hand in hand and the many were helped. (2) *Spirit.* The white heat of Pentecost fused the Early Church until all loved and labored as one. Here was realized our Lord's prayer "That they all may be one." (3) *Separation.* The separation of verse 13 was caused by a separateness. Separation without separateness does not make us holy; it simply makes us queer. And the world did the separating. Read the verse again. Christianity on the proper level has a separating tendency. (4) *Spirituality.* "The people magnified them" in the sense that there was a common awareness that here was a people in touch with Deity. True spirituality is always sensed by others, even worldlings. (5) *Success.* "Believers were the more added." We question the so-called spiritual blessing that fails to have this result. (6) *Sympathy.* "They brought . . . the sick . . . and . . . vexed." Redemption acts upon the whole man. None were beyond the divine reach. (7) *Succor.* "They were healed every one." Christ—and those that are His—succors the last and the least among men. What a balm is this for the broken and bleeding everywhere.

Barnabas (4:36, 37) "was Joseph; by birth, a Cypriote; by blood, an Israelite of the tribe of Levi. Theoretically priests and Levites might have an inheritance in Israel, for 'the Lord was their portion,' but the rule was not observed. So Joseph had an estate which he sold. He had great spiritual gifts, and this is shown by his surname given by the apostles. Luke interprets the word 'Barnabas' as meaning in the Greek, 'son of exhortation.' The best equivalent is 'encouragement'" (Rackham).

MISSIONARIES ARE TRANSPLANTED PEOPLE

(Continued from page 11)

Has it been worth it—the shock of transplanting, the torrid climate, the illnesses, the separation from one's family? Yes, a thousand times. The light of the glory of God shining out from the faces of redeemed Africans—can the glare of Broadway lights compare to that?

After more than thirty-four years of belonging here, I am facing another transplanting, retiral. I wish I might start all over again and avoid the mistakes of the years that are past. "We get too soon ault, and too late schmart." We have been much slower to understand Africans than they to understand us. Africans have an uncanny skill in reading people. They knew all our idiosyncrasies and frailties long before we could speak their language. Because they are tolerant they have accepted our friendship.

I still belong here. This next transplanting will be without my roots, which are remaining in the soil of beloved African hearts. ◆ ◆ ◆

ALLIANCE FAMILY

(Continued from page 16)

being succeeded by Rev. Floyd Bragg, Rev. Homer Baughman, under whose ministry a building was acquired, Rev. Roy Burchell, Rev. O. H. Stitt, and Mr. Muir. In 1957 a Sunday school annex was built, and the present building program included adding a superstructure, changing the front of the church, and completely renovating the interior. There is room for further expansion as needed. Hundreds of hours of donated labor cut the costs of building considerably.

Sun Valley Church Dedicated

On Sunday afternoon, September 13, the new Mark West Neighborhood Church of Sun Valley, Calif., was dedicated by the pastor, Rev. Clarence W. Wulf, and the congregation in a responsive dedicatory litany at the close of a special hour-long service. The speaker for the occasion was Rev. Walter A. Staub.

The building stands on an acre of ground and has 2,500 feet of floor space. Valued at $25,000, it represents only the first unit of a larger plan. The church was organized less than three years ago.

Fall Revival at NMC

Nyack Missionary College held its annual fall revival meetings from September 27 through October 4 in the familiar chapel of Pardington Hall. Rev. William Bedford, alumnus of Nyack, Class of 1941, and pastor in Greensboro, N. C., was the speaker.

Mr. Bedford, slight man with a big voice, emphasized old truths with a fresh enthusiasm and brought messages almost ruggedly devoid of decoration. Old enough to see youth in retrospect and young enough to remember his student days, he preached with one foot in the pulpit and the other on the campus. That he knew the problems of student life was clear from his directness, his moderately humorous illustrations and his choice of subjects. He dealt with such commonplaces as dedication, purity, complete abandonment to Christ and a sustained devotional life.

Mr. Bedford is not a retired veteran of spiritual warfare leaning into a mike to reel off his memoirs. He is still in the infantry and he knows the weariness of the long march and the unsettling shock of combat. Empathy, some would call it. Following each evening service there was a public appeal, not long and insistent, but direct. There was a response nearly every evening.

LETTERS

(Continued from page 16)

case of wellborn "natural man"? I have always understood that the noble action on the part of the Bereans was in the searching of the Scriptures rather than just a matter of good breeding. Where does the miraculous work of the Spirit come in if we attribute it to noble birth?

Maybe these men have, as Mr. Kenyon states, "mastered the Biblical languages, and read all of the major theological works." They could do all of this and more and still be far from spiritual. Personally, I make my choice to follow those who preach what they do because of the enlightenment of the Holy Spirit rather than academic and theological training. The training is fine but can never replace the unction of the Holy Spirit. The Spirit has been promised to us to guide us into all truth and if we would follow Him there would be no dilemma. —Rev. Glenn F. Diller, *Grants Pass, Ore.*

Additional correspondence on this article will appear in the next issue.

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A. W. TOZER

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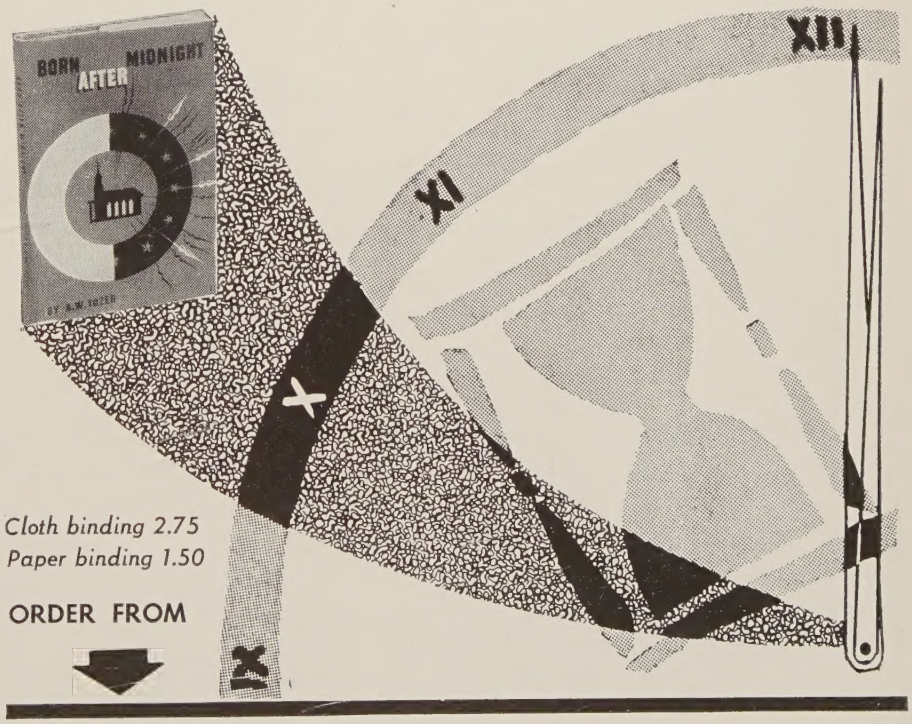

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A rope with seven knots.
Untie a knot each day;
on the last day
listen to God's Word
on the phonograph.
Not an ideal solution,
but helpful.

W. A. CUTTS

Knotted Ropes and a Phonograph

A MISSIONARY'S joy over new converts is promptly overshadowed with anxiety for them. How can new babes in Christ be kept in the faith? Too far from other Christians to have fellowship, and apparently too far for missionaries and workers to make frequent visits. No Bibles available in their language and no one to read them if there were. That's the situation in Mapa, a village of the Moni tribe in the heart of New Guinea.

A most unusual receptivity has been shown by the Mapa villagers. They listened with rapt attention to the singing and to messages of the Saviour. An evangelistic band from Homejo spent several days among them. In no other village had they seen such hunger for the Word of God.

Monis usually are slow to believe but what has happened in Mapa appears to be the beginning of a great awakening. Now that a good number have confessed the Lord as Saviour and have renounced idols, satanic forces are moving against them.

The missionary and the workers could not stay indefinitely. In the final meeting Wandaini, a quiet, thoughtful man, brought a forceful exhortation. Holding up some grass ropes in which he had tied seven knots, he told the congregation that each knot represented a day. "Keep count," he said, "and on the last day gather to sing and to pray. . . . Stop working in the gardens or elsewhere and worship the Lord. . . . Listen to the phonograph and play the messages from God's Word recorded by the students of the Homejo school. . . . No one is to talk while the record turns. . . . We'll pray for you."

Since then Mapa has not lacked for some worker to conduct services. So far the Christians do not need the knotted ropes as a reminder. . . . Faithful intercession is the greatest means of keeping the converts of New Guinea in the faith. Why not try tying knots in a grass rope to keep from forgetting them?

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